E of Petherton

Cor Humiliatum & Contritum.

A

SERMON

PREACHED

At St. PAUL's Church LONDON,

Nov. 29. 1663.

By RICHARD LEE, D.D. Chaplain to the most Renowned GEORGE Duke of *Albemarle* his Grace, and Rector of *Kings-Hatfield* in *Hartfordshire.*

WHEREIN

Was delivered the Profession of his Judgement against the *Solemn League and Covenant*, the late KING's Death, *&c.*

ITHACA

London Printed for *John Williams.* 1664.

LEE PETHERTON DR

TO THE

Most Reverend Father in God,

GILBERT,

By Divine Providence, Lord Arch-Bishop of *Canterbury* his Grace,

Primate of all *ENGLAND* and Metropolitane, and one of His MAJESTIES most Honourable Privy Council.

May it please your Grace,

IT *was the Prophecy of His late Majesty, that incomparable and Divine Prince, of glorious and eternal memory, to his Son our now most gracious Soveraign, whom God hath nourished, preserved, restored, & blest by Miracles; blest in Himself, and the great miracle of Clemency to His people; in the* 27. *Meditation of his* Βασιλικὴ Εἰκών, *That none will be more loyal and faithful to You and Me, than those Subjects, who being sensible of their own Errors and our Injuries, will feel in their souls vehement motives to repentance, and earnest desires to make some reparations for their former defects. Now feeling in my soul vehement motives to repentance, and earnest desires to make some reparations for my former defects, I resolved on some publick compensation, and accordingly composed this Sermon, which I preach'd first to the University of* Cambridge, *where it was received* Ambabus ulnis *with an open bosome: Next to this famous City, at St.* Paul's, *whither I had been summoned (without Text or terms) by the Angel of that Church, the now Lord Bishop of* London, *who heard me with an exemplary Attention, and Paternal affection, and afterwards*

received, embraced, and blessed me, Encouraged and Commanded my Sermon to the Press, for publick benefit. The Auditory, (though greater than had been known in the memory of man) yet was composed into a spirit and posture suitable to the Majesty, Holiness, and Presence of that God in whose House we were. I did with much fear address my self to this service, (finding so much Reason to distrust my own Abilities:) but now with a Joy answerable to that Presence and Influence I had from God in speaking, and that Encouragement I had from all Degrees of Men (especially from that excellent Person, the Lord Bishop) to Printing, I now publickly make this offering to your Grace, to whom I not only owe Canonical obedience, but an account of all the service I do in the Church; in which service, Loyalty and duty to his Majesty and my Superiors, (and to teach men so) is eminently involved. I well know I have incurr'd some mens censures by speaking my Conscience in Points they relish not, and am like to displease others who are wont to condemn before-hand: But as I rejoyce to offend any for their good, so I am affraid to please any for their hurt. However I have spoken what I believe, and thereby have delivered my own Soul. But lest the Medicine I have prescribed should turn to a Wound, I have tempered the truth with meekness and moderation as well knowing that hard Arguments and soft words will prevail where the sword cannot. Speaking & Printing have their several Graces, as God is pleased to set them on by his presence and influence. This Sermon was blest with right Reverend, right Honorable, and ingennous

Audi-

Auditors; the Ear was kind, though the Eie may be ſevere. It hath this in it, that it was Seaſonable; Pills well acuted purge the better. What was once wrote to Egidius *Abbot of* Noremberg *concerning* David's *words in Pſ.* 118. *may be ſaid of the words of my Text, They are* Verba legenda, & vivenda, *Living words. I cannot think the Sermon worth a publick view; yet having obtained (through God's bleſſing) the Approbation of the Univerſity and City, and chiefly of that religious and grave Prelate, the Lord Bp. of* London, *by doing ſome good (I hope;) I do therefore in all humility preſent it to your Grace, through whoſe wiſe Conduct, Sedulity and Paternal condeſcentions ſuch changes are wrought upon the once Seduced, that they are not now afraid of the Biſhop, but aſhamed of themſelves, and of their own injuſtice, ingratitude, and perjury, in Covenanting againſt them.*

The Preſent I now make to your Grace is ſlender; yet, to ſpeak in S. Jerom's *words,* Nobiſcum bene agitur, ſi obtulerimus pelles & Caprarum pilos, *It is well (where we have no better) we offer according to our Ability, and that is,* Cor Humiliatum & Contritum, *which your Grace* (cum Deo) *will not diſpiſe, but own, accept, and honour. However it be, I humbly offer it in thoſe ſubmiſſive words and manner S.* Aug: *hath tanght me,* Domine Deus quæcunq; dixi de tuo, agnoſcant & tui; ſiqua de meo, & tu agnoſce, & tui: *Whatever, Lord, I have ſpoken that is from thee, own it in the hearts of thine; and what I have ſpoken that is from my ſelf, forgive it, and let it be by thine forgiven.*

I cannot say, at the Preaching this Sermon any contradicted, but rather rejoyced and glorified the Word of the Lord, Act. 13. 48.

Herein I content my self, that I have with clearness
1. *and sincerity quitted and discharged, 1. my duty to God,*
2. Καρδιογνώστης, *the searcher of Hearts; 2. to his most gracious Majesty, the best of Kings, blest in himself, and beloved for his Wisdome, Righteousness, and Wonderful Mercy, who delights not in the noise of Chains and Fetters, but rather wishes with* Theodosius, Se potuisse vel mortuos a morte revocare, *That he could recover the worst of his Subjects to their duty and happiness.*

3. 3. *To the Church of* England, *(my indulgent Mother) the best Reformed Protestant Church in the World, in whose Bosome I desire to live and die a Penitent, and Regular Son.*

4. *To your Grace (the Glorious Ruling Light, and most Spiritual Father of this Church of* England) *under whose great Name (which alone will give it Protection and Value) I send forth this Sermon into the World.*

May that God who hath raised your Grace to the highest service in this Church, give you the greatest success, and fullest Satisfaction in himself, that your Glory here may be the Pledge and First-fruits of your Crown hereafter.

May it please your Grace,

I am

The humblest and most unworthy of the
Sons of the Church of *England*,

Rich: Lee.

Cor Humiliatum & Contritum.

Pſalm 51. 17.

The Sacrifices of God are a broken Spirit: A broken and contrite Heart, O God, thou wilt not deſpiſe.

THIS Pſalm is juſtly ſtyled *David's* Recantation; to *which Head*, we muſt reduce all his, and all other Confeſſions of God's Saints in Scripture, *as to the common Remedy*, of that lability, error, and ſin, which is congenious to their and our Natures.

This is one of thoſe ſeven *Penitential Pſalmes* penn'd by *David*, and appointed by the *Church* to be uſed in time of Penance and Contrition. *Pſalmes* which Saint *Auguſtine* was ſo great a Lover and Admirer of, that he commanded them to be written in Capital Letters, and hung upon the Wall over againſt his Bed, or about the Curtains of his Death-bed within, next to him; that ſo he might die as he had lived, in the Con-templa-

templation and Meditation of them, with tears in his eyes, in the practice of Repentance, praying for the remiſſion of his ſins: alwaies judging this, as (*Poſſidonius* ſpeaks) *the ſafer and ſurer way to bleſſedneſs, then that of Rapture*; and the *fitteſt diſpoſition* for *dying Chriſtians*, eſpecially for ſuch of the Miniſtry, who have by their omiſſions, flatteries, and ſilences, the ſins of others to anſwer for as well as their own.

This Pſalm is *Pſalmus* Εὐκτικὸς, ſo *Junius*; a Pſalm of prayer; for mercy is the ſcope of it, which *David* prayes for in the negative and poſitive effects of it. And indeed this ſweet Singer of *Iſrael* never prayed more pathetically, then when his heart was broke moſt penitentially: as Birds in Spring ſing melodiouſly when it rains ſadly; or as ſome faces which are moſt oriently beautiful, when moſt waſh'd with tears.

The occaſion of this Pſalm was *David*'s ſin, and *Nathan*'s Miniſtry, 2 *Sam.* 11, & 12 *Ch.* The effect whereof was not an itching ear, but an aking heart: for whileſt he tells him a parable, *David* ſuſpects not that it concerns him; but when *Nathan* no longer brandiſhes the ſword in the air, but by a cloſe application falls in with him, *Thou art the man*, *David* feels the wound, and *ne evaneſcat, & ſæviat dolor*, leſt the ſenſe might vaniſh, and his wound feſter, he cries out for help, *Have mercy upon me, O God, according to thy loving kindneſs, according to the multitude of thy tender mercies, blot out my tranſgreſſions:* as in the firſt verſe.

The

The parts of his Prayer are two:
Petition for himself.
Supplication for the Church.

1. For himself, who by his Murder and Adultery had so offended and dishonoured God; from the 1 verse to the 18.

2. For the Church, which by his fall was so scandalized and endangered, that from *Dan* to *Beersheba* 70 thousand die of the plague, 2 *Sam.* 24. 15.

The Arguments by which he enforceth his prayer are three.

1. Taken from his Repentance, which was sound and serious, (as having in it not only the necessity of a Duty, he had sinn'd if he had not repented; but the necessity of a Remedy, for he had perish'd if he had not repented.)

2. From others, whom by his experience of Gods pardoning mercy, he might with more skill, humility and tenderness, recover and cure, v. 13. *Docebo prævaricatores vias tuas, Then shall I teach transgressors thy ways, and sinners shall be converted to thee.* Spiritual Physicians must not only be knowing, but men of practice and experience, that can tell what it is to have a *broken heart and contrite spirit.*

3. From the glory of God's pardoning mercy, which would be made more illustrious.

1. By his publishing of it, and therein his righteousness, in keeping promise, and forgiving those sins for which our Surety hath satisfied, *v.* 14, 15, *Deliver*

me from bloud-guiltineſs, O God, or, from *blouds*, (*Uriah's* and others with him) *and my tongue ſhall ſing of thy righteouſneſs. Præbe mihi materiam Cantici & gratiarum actionis, ignoſcendo peccato*, (ſo *Muis* upon the place) *Open thou my lips, and my mouth ſhall ſhew forth thy praiſe.*

2. By his thankful offering to God, not the Sacrifices of the Law, thoſe he deſires not, delights not in; but theſe of the Goſpel, *A broken and contrite Heart. For the Sacrifices of God are* &c.

In the Text we have two Propoſitions:

Affirmative. Negative.

Affirmative, *The Sacrifices of God are a broken heart.*

Negative, *A broken and contrite heart, O God, thou wilt not deſpiſe.*

Theſe Propoſitions are one for ſubſtance, yet doubled (as *Pharaoh's* dream) to make the truth more certain. Wherein you have,

1. The Subject, *A broken and contrite Spirit.*
2. The Predicate, *The Sacrifices of God*, &c.
3. The *Copula* [*Are*] not in the Original (therefore put in a different character) to perfect the ſenſe.

For the better opening theſe Sacrifices, I ſhall do with them as the Prieſts under the Law, *Medium animal per cervicem & ſpinam dividere*, Cut them through the middle from the neck downwards, τραχηλίζειν. And this bears (ſaith my Author*) a huge proportion to the Text; for σκληροτραχηλία and σκληροκαρδία, an iron ſinew in the neck and a ſtone in the heart,

* Dr. W.

heart, ſignifie in Scripture one and the ſame ſin, and muſt be alike ſacrificed. Firſt then,

לֵב־נִשְׁבָּר וְנִדְכֶּה These two Participles make two full Epithetes: One ſignifies, to break whole things, all of a piece; the other, to beat hard things all to pieces and powder. 1.

This breaking and beating in other Scriptures is expreſt in terms of extremity: As the ſmiting of the heart, 2 *Sam.* 24. 10. The wound of the ſpirit, *Prov.* 18. 14. Thus it is applied to Chriſt, *Eſay* 53. 10. *Jehova autem voluit* דַּכְּאוֹ *conterere eum, It pleaſed the Lord to bruiſe him*, &c.

Thus to Saints, *Eſay* 57. 15. *I dwell in the high and holy place,* וְאֶת־דַּכָּא *& cum contrito & humili*, ſo *Vatab. to revive the ſpirit of the humble, and to revive the ſpirit of the contrite ones.* So as a broken and contrite Heart, is a whole Heart broken to pieces, and a hard Heart ſo beaten to powder, that there remains not a ſheard (as *Iſaiah* ſpeaks) to take up: *igniculam tentationis*, or *modicum noxiæ voluptatis*, the ſpark of a temptation, or a drop of hurtful pleaſure (as *Pariſienſis* elegantly interprets it.)

זִבְחֵי Sacrifices, in the plural number, for the greater Emphaſis and Amplification: *inſtar omnium*, inſtead of all; All ſacrifices nothing to theſe, all nothing without theſe, all ſumm'd up in theſe. For theſe are: 2.

זִבְחֵי אֱלֹהִים the Sacrifices of the Almighties, of God. The adding God's Name to any thing in Scripture gives it an eminency, a glory above other things. As 3.

in

in the Old Teſtament, the Waters, Mountains, Cedars of God; in the New Teſtament, the Peace of God; and here the Sacrifices of God, moſt rare and excellent. For,

4. לא תִבְזֶה Such God will not deſpiſe. The phraſe is low, yet hath a Μείωσις in it: as 1 *Theſſ.* 5.20. *Deſpiſe not Prophecie*, *Heb.* 12. 5. *Deſpiſe not the chaſtening of the Lord.* And ſo imports Gods *choiceſt way of Acceptation*, the third ſtep of Honour in the Text. *Sacrifices*, *Sacrifices* of God, and the *Sacrifices* of God which he will not deſpiſe, but own, delights in, puts the higheſt price upon. Drw.

The reſult of all is,

That a broken and contrite Spirit is the Sacrifice of God, which he will own, accept and honour. For as ſuch a Heart is grateful to the *Penitent himſelf*, ſo to *Angels*, to the *Mediator*, to his *Miniſters*, and ſo to the Almighties, אֱלֹהִים, to God himſelf.

1. To the Penitent: for having this heavenly grace wrought in his heart by the holy Ghoſt, and thereby coming to the ſenſible knowledge of his ſins, and the diſpleaſure of God, he doth earneſtly grieve; but by faith in Chriſt (the Surety of his debt and duty, his Sacrifice and Mediator) he is raiſed again to comfort: And then, *Sicut poſt vehementes imbres aeris tranquillitas ſequitur.* As after vehement ſhowers there follows a tranquillity of air, ſo *poſt lacrymarum pluvias mentis ſerenitas*, after flouds of tears the Penitent finds ſuch a ſerenity all over his ſoul, that he weeps

for

for joy that he hath wept; *de peccato dolet, & de dolore gaudet. Eſt flendi voluntas*, (ſo S. *Ambroſe*) he wills to weep. For ſuch tears leave behind them a *ſweet taſte* and reliſh upon the ſoul (the immediate reward of this brokenneſs and contrition; yea Gods ſecret teſtimony that the Penitent hath herein pleaſed God) and then no wonder he is ſo pleaſed with himſelf, that he prays, *Evermore give me this bread*; for *fletus eſt cibus animæ & refectio mentis*, Godly ſorrow is the ſouls food and the minds refection. *Pſ.* 80. 5. *Cibaſti eos pane lacrymarum, & propinaſti eis lacrymas in menſura. Vatab.* Thou feedeſt them with the bread of tears, and giveſt them plenteouſneſs of tears to drink. In penitential tears there is meat and drink. Hence that late *Penitent* of *Waterford* in *Ireland*, (weeping abundantly) cried, *Oh that there were in me a well of this Living water, that ſtreams might continually run down my cheeks, that in theſe ſtreams I might be wafted over into another world, and till then, that they might not be dried up!*

2. As this broken contrite heart is grateful to the *Penitent*, ſo to the *good Angels*, *Domeſtici Dei*, *Cives Cœli*, *Principes Paradiſi*, thoſe Domeſticks of God, Citizens of Heaven, Princes of Paradiſe. This is their banquet, *Luke* 15. 6. *I ſay to you that likewiſe joy ſhall be in heaven over one ſinner that repents, more then over ninety nine juſt perſons that need no repentance.* Ver. 10. *There is joy in the preſence of the Angels of God over one ſinner that repenteth*, &c. *Angelorum deliciæ Pœnitentium*

non lacrymæ, Bernard. Thoſe tears which drop from a broken contrite ſpirit, are the Angels delicacies. *Peter* weeping, gives Angels wine in heaven; and they to requite him, ſend him a cup of Conſolation upon earth, *Mark* 16. 7. *Go tell his Diſciples and Peter, that he goes before you into Galilee:* Tell it, *Petro graviſſime vulnerato & acerbiſſime dolenti*, to *Peter* deeply wounded and bitterly weeping. *En ſolicitudinem Angeli*, behold the ſolicitude of an Angel for a broken and contrite Spirit. They that have their tongues, and want their charity, are Meſſengers of no value, ſounding braſs, and tinckling Cymbals, *inanis & futilis garrulitas*, as *Druſius* interprets it.

3. As this broken contrite Spirit is grateful to the *Angels*, ſo to the *Mediator*, who is *Angelorum Caput*. It is his office to ſwath broken bones, ſweeten imbittered ſpirits, and wipe off tears: *Felices lacrymæ quas benignæ manus Mediatoris abſtergunt*, ſaith *Bernard*. Happy tears which his bleſſed hands wipe off. *Luke* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath anointed me to heal the broken-hearted*, &c. *Non infundit oleum miſericordiæ niſi in vas contritum*, *Ber.* He pours not the oil of mercy but into the broken veſſel.

The tender Mother in S. *Bernard*, *Quem ægrotantem novit filium*, takes her weak weeping child, ſets it moſt on her lap, lays it oftneſt in her boſome, *magis fovet, ſæpius complectitur*. Thus Chriſt: For *Peter* had incurr'd a great and infamous ſcandal, given a notorious offence to the whole Church of God; ſo as the

the Cenſorious perſon cries, Call him no more *Peter*, a *Rock*, a *chief Pillar of the Church*, but *Reuben*, *unſtable as water*, one that hath loſt his excellency. But our Saviour knowing his Heart broken, and his Spirit contrite for his ſin, ſends him a perſonal meſſage by an Angel, and that Angel by *Magdalene*, to intimate to him, that he who had *caſt ſeven Devils* out of her, could pardon three denials to him. And this meſſage is directed to him under the name of *Peter*, (an Apoſtolical name) *Mark* 16. 7. *Go tell his Diſciples, and Peter, Petro ſumme ſcandaloſo*; whereby our Saviour doth at once comfort his conſcience, and cure his credit, reſtore him to his Diſcipleſhip and his Apoſtleſhip. So the late excellent Biſhop of *Exceſter*, D. *Br. O magnitudinem miſericordiæ Chriſti!* O the greatneſs of the mercy of this good *Samaritane*, who not onely dreſſeth the wound, and pours in Wine and Oil, to cleanſe, eaſe, and heal, but takes order for the Cure; that not onely prevents with grace, but continually ſupplies with the neceſſary increaſes of it, that the broken heart may perſevere and be ſaved!

4. As this broken contrite Spirit is grateful to the Mediator, ſo to his Miniſters: It is their office to declare and pronounce to the Penitent the Abſolution and Remiſſion of their ſins; to feed his Lambs (for his ſake) hence the Syriack adds ל to the Text, *John* 21. 15. *Feed my Lambs* (*mihi*) feed

them for me. *Propter te, Domine, propter te,* is the Miniſters Motto, and the Rabbins Proverb. *Non vult Chriſtus ut parvi pendas quos ipſe minime parvi pendit,* Chriſt would not have thoſe ſlighted whom he tenders, No better ſigne of Grace, then for a Miniſter (in imitation of Chriſt) to own and cheriſh the broken in heart. This is S. *Paul*'s tryal of a ſpiritual man, *Gal.* 6. 1. *If any man be overtaken in a fault,* Παράπτωμα, *Erratum, Læſio errante manu admiſſa,* and that fault not proceeding from malice, but miſ-information, and miſ-underſtanding of things, (as our late Soveraign of eternal memory ſpeaks) *you that are ſpiritual, reſtore ſuch a one;* Καταρτίζετε, he is a bone out of joynt, ſet him in his place, (it may coſt tears and pain) yet the bone well knit will be the firmer. *Nihil adeo ſpiritualem virum demonſtrat, ac alieni peccati tractatio,* S. *Auguſtine.* Nothing doth ſo demonſtrate a ſpiritual Miniſter, as his handling another mans ſin. *Eſay* 50. 4. *The Lord hath given me* Linguam Eruditorum, *the tongue of the Learned;* What to doe? To diſpute Controverſies, tye and untye knots in Divinity? No, But *that I ſhould know how to ſpeak a word in ſeaſon* ſitibundo & laſſo, *to him that is weary.*

Laſtly, It is grateful to the Almighties, אֱלֹהִים, to God himſelf: though he will not own *diviſum & diſperſum Cor,* a heart and a heart, yet he will accept

accept and honour *confractum & contritum Cor*, a broken and contrite Spirit. For,

1. He preferres this alone to all typical ceremonial Sacrifices, ver. 16. *Thou desirest not Sacrifice, else would I give it thee; thou delightest not in burnt offerings.* Indeed we find not expreſt any Sacrifice for Murther, Adultery, or any Capital crime; therefore God desires them not 1. simply for themselves, nor 2. *comparative*, in comparison of the inward Sacrifice of a contrite Spirit, or of the all-sufficient Sacrifice of Christ upon the Cross. 1.

Nihil ergo offeremus? saith S. *Augustine*: *Sic veniemus ad Deum? Unde illum placabimus?* Shall we then offer nothing to God? Shall we come empty to him? How then shall we appease him? *Habes in te quod offeras*, (saith the same Author) thou hast in thy self the Beast that thou mayest sacrifice, and the Incense that thou mayest offer. *In me sunt, Deus, vota tua*, That (O God) is in me, thou callest for from me.

2. God preferres this before all Moral and Pharisaical perfections. Hence the Publican is preferr'd before the Pharisee, *Luke* 18. 10, ——15. The Pharisee is on his *tip-toes*, stands alone, *seorsim*, proud and censorious, as that famous and great Divine D. *Hammond* speaks; full of self righteousness, worldly confidence, and earthly adherence: *Lord, I thank thee, I am not as other men, or as this* 2.

Publican. The Publican in the ſight and ſenſe of his ſin, and the unreaſonableneſs of it, is aſhamed, dares not lift up his head, but ſmites upon his breaſt, (with *God be merciful to me a ſinner.*) *I tell you* ſaith Chriſt, *this man went down to his houſe juſtified, rather then the other*, ſo our Tranſlation; *but not the other, Impropria eſt comparatio*, ſo Maſter *Calvin*. And the weeping Prodigal before his inſulting hypocritical elder brother, *Luke* 15. For though he juſtles him, and thruſts him away, will not ſo much as own him for his brother, but ſpeaking to his Father, ſaith, *this thy ſon*, v. 30. *who hath devoured thy living with Harlots*, &c. yet the Father tells him, for all this he is his brother, v. 32. *This thy brother was dead, and is alive again*, &c. If I be thy Father, he is thy Brother. *It is meet we ſhould make merry and be glad.* Yea he prefers him, for he receives, embraces, and kiſſes him, clothes and adorns him, feeds and feaſts him.

In alluſion to this Parable, the now Arch-angel of this Church of *England*, *his Grace of Canterbury*, (in whom (*expertus loquor*) *Indulgentia Chriſti, ſolicitudo Angeli, & officium Epiſcopi.* The Indulgence of Chriſt, the ſolicitude of an Angel, the office of Primitive, Evangelical, Catholick Epiſcopacy do verily meet) I ſay he, in the Chappel Royal, in a publick Sermon (ſince printed) told his Majeſty, (whoſe *mind* is alwaies *watered* with the milde dews of

of meekneſs and moderation,) That it became him, as a publick Father, to look upon all his Subjects as Sons; but upon his Prodigals with more kindneſs and tenderneſs (when they once come to themſelves, and acknowledge their Error;) yea when he ſees them returning (though afarre off) to meet them, careſs them, call for the Ring and the Robe, to ſet ſome Mark of favour upon them more then ordinary, that may give aſſurance to them and to the World, that his Promiſes made and performed, were not the effects of Neceſſity, but the fruits of a gracious Princely minde, inviolably reſolved to out-doe all his Promiſes and Engagements.

And I hope, ſaith that grave and religious Prelate, the now Lord Biſhop of *Winchester*, Dr *Mor.* in the Epiſtle to his Coronation Sermon, That your Majeſty herein will find a happy ſucceſs, in doing not only as your Grand-father *Henry* the fourth of *France* did, but as God himſelf doth. As *Henry* the fourth of *France* did, who pardoned thoſe Rebellious Subjects that came in to him (how much ſoever they had before offended;) and to ſecure them from their fears, and oblige them to his ſervice, he honoured ſome of them with Titles of Quality, and Places of Truſt; and I finde not (ſaith that excellent Biſhop) that any of them ever gave him cauſe to repent.

But

But in doing as God himſelf doth, who receives the Prodigal, yea and makes as much of him as if he had never offended, (though the elder Brother repine at it;) me-thinks this ſhould be-ſpeak thoſe who would be called the ſons of theſe ſpiritual Fathers, to walk in their ſteps, to goe and doe likewiſe.

Laſtly, God owns and honours the broken contrite Spirit; for this is the eſpecial grace he promiſes to his Church, by which all other bleſſings are qualified and ſanctified, and without which they are nothing worth. *Ezek.* 36. 21. God opens the treaſures of his mercy; at the 24. verſe he promiſeth to *take his people from amongſt the Heathen, gather them out of all Countries, bring them to their own Land*, &c. And yet as if all this were nothing, unleſs a broken and contrite Spirit were vouchſafed them, God promiſeth at the 26. verſe, *I will take away the heart of ſtone, and I will give a heart of fleſh*: firſt, As an Antidote againſt ſin; ſecondly, As a ſpiritual potion to kill the worms of temptation, which might lead them into Evil; and thirdly, As a preſervative from Lamentation, Mourning, and future Woe. And to ſpeak to our own condition: Though God hath brought us out of the dangers of tumultuous clamours and ſchiſmatical terrors, given us our Religion and Laws, our Properties and Immunities, and, which is the

1. 2. 3.

ſumme

ſumme of all, our King and Church; yea though we have had many fair mornings after a black day, though our Candle gives a clear light, and we ſleep in the arms of Peace; yet if God break us not for our Sins, and from them, if he give not a broken, contrite Spirit, a worm may yet breed out of our Corruption, and conſume our Gourd.

But why will not God deſpiſe, but ſo accept and honour a broken, contrite Spirit? That is the Dón.

1. Becauſe it is a ſpiritual Sacrifice. 1.

Firſt, the Sacrifice is the Spirit; ſecondly, the Spirit as broken.

1. The Sacrifice is the Spirit, that is the beſt of man. *Prov.* 23. 26. *My ſon, give me thy heart.*

2. The Spirit as broken, and that is the beſt of the Spirit. When we beat hard things into powder, we call that powder the flour of it. Brokenneſs and Contrition is * *flos Cordis*, the fineſt of the heart. The finer the flour, the fitter offering for God. A contrite Spirit is fit for any ſervice, any Sacrifice; yea it is all Sacrifice. * Dr H.

God will not deſpiſe, but own and honour a contrite Spirit, becauſe it is very gracious and amiable. *Tricameratum*, (it is *Avicenna*'s word) wherein you have not the three Perſons perſonally, but the Love of the Father, the Grace of the Son, and the 2.

Reno-

Renovation of the holy Ghoſt, myſtically. Hence *Cor Pauli, Cor Chriſti, Chryſoſt.* the Heart of *Paul* is the Heart of Chriſt. This broken contrite *S*pirit, in the purpoſe and preparation of it, is *Amor Dei*, the Love of God; in the inſpiration and infuſion of it, it is *Donum Dei*, the Gift of God; in the comforts of it, it is *Oſculum Dei*, the Kiſs of God. It is no chance-Gift, *inter miſſilia Fortunæ*, as that D.B.B.E. *Excellent Prelate* ſpeaks, but God's choice Gift. In other bleſſings God kiſſeth us ſleeping, we know not how we come by them; but this is given *non dormientibus, ſed vigilantibus*, not to them that ſleep, but to thoſe that watch and weep, cry and wait for it.

But more particularly, The broken contrite Spirit is gracious and very amiable; For,

You have in it all the lineaments of the new Creature, the new Birth, the Divine Nature.

1. Conviction.
2. Compunction.
3. Converſion.

See all drawn to the life in *Primitiis Evangelii*, in the firſt famous Converſion wrought by the Apoſtles in the Chriſtian Church, (the Pattern and great Exemplar of all Converſions to the World's end.)

1. There

There was Conviction, 2 *Acts* 36. Therefore let all the Houſe of Iſrael know aſſuredly that God hath made that ſame Jeſus *whom ye have crucified*, both Lord and Chriſt. 1.

Compunction. *v.* 37. And when they heard this, they were prickt at their heart; κατενύγησαν τῇ καρδίᾳ, as if the points of ſo many poyſoned daggers or Scorpions ſtings had been ſtruck into every part of their hearts at once, in the cruelleſt manner imaginable: ſo the word imports. 2.

Converſion. 38. For they Repented, and were Baptized, *&c.* The Hebrew calls Repentance תשובה the Greek ἐπιστροφὴν, and we Converſion (the main joynt of Repentance) which implies not only an averſion from ſin, a dying to it in the paſſions of the minde, (Fear, Grief, and Hatred,) but a turn in the Will to God. Not only Μεταμέλεια, but Μετάνοια; a grief for what is paſt, but a change of minde for the time to come; not grief of mind only (ſo Μεταμέλεια is ſomtimes taken) but Μετάνοια, which implies a grief for ſin mixt with Faith, which is repentance to ſalvation, never to be repented of, 2 *Cor.* 7. 10. whoſe riſe is godly ſorrow, whoſe nature is a purpoſe to ſin no more, whoſe fruit is amendment of life. 3.

A Contrite Spirit is gracious; becauſe there is in it the Evidence of God's immediate, Omnipotent, and Efficacious working upon the Soul, not in a way of Providence or Juſtice, but in a Laſtly.

way of Grace. *Vis πλαστικὴ regenerationis*, as the Renown'd *Mead* hath it. *Ezek.* 36. 26. *I will take away the heart of ſtone, and I will give a heart of fleſh.* 1. A very ſtone, made fleſh. A Monſter of Vice, a Miracle of Virtue. *Monſtrum Vitii, Miraculum Virtutis.* This is *modus rei.* 2. I will do it, this is *modus dicti*; I will take away the heart of ſtone, ſtupid, ſenſeleſs, rebellious, and I will give a heart of fleſh, tender, pliable, flexible to every good word and work.

Hitherto you have had theſe Sacrifices naked and open, γυμνὰ ϗ πετραχηλισμένα, the skin pull'd off, and the Intrails expoſed to open view. I now come to the Apoſtle Ὀρθοτομοῦντα τὸν λόγον, 2 *Tim.* 2. 15. His rightly dividing the Word, and giving every one their due. General diſcourſes are like the beams of the Sun, diſpers'd in the Air, which may warm us a little, and that's all: But cloſe Application is like the Burning glaſs, which gathers all the Beams into one point or Center, faſtens them on the Soul, and ſo *Verba*, not *inflantia*, but *inflammantia*, kindle and enflame.

Then learn here from this Doctrine of a *broken and contrite Spirit*,

What the iſſue of ſin in the end will be: It may be ſweet in thy Mouth, but it will be bitter in thy Bowels. The little pleaſure ſin brings thee in, if it be not thy bane, thou muſt vomit it up again, and that may tear and torture thy very ſoul, *Jer.* 2. 19.

It

It is an evil thing, and bitter, to provoke the Lord. Extrema gaudii luctus occupat, the end of that mirth is mourning.

If ever God ſave any of your ſouls, it will be by brokenneſs and contrition. If ever God by his grace come to dwell in any of your hearts, he will make a forcible entrance. 2.

Conſider how dreadful the condition of deſpair is: If theſe whom God intends mercy, grace, and Peace to, be ſo broken and beaten, ſo bruis'd and grownd to powder, what are their racks and tortures, their tribulation and anguiſh? Whom God ſtrikes and wounds with the ſight and ſenſe of his wrath, as moſt deſerved and due to them, as moſt unavoidable and unſupportable by them? Theſe racks and tortures, are *Prtmitiæ infernalis flammæ,* the firſt fruits of the Infernal flame, the greateſt part of the torment of the damn'd in hell, where the worm never dies, and the fire never goes ont. *Quid patientur quos reprobet, ſi ſic cruciantur quos amat?* ſaith *Gregor.* If *David's* bones were ſo broken for his Adultery, what furious reflexions, what a hell was in *Achitophel's* conſcience for his perjnry, treachery, and treaſon? How did his ſorrow riſe into horror, and that horror into deſpair? God grant that both you and I may know what this deſpair is, rather by relation then experience. 3.

See the bleſſed eſtate of thoſe whoſe *hearts and ſpirits are broken and contrite.* 4.

1. They will be preſerved from ſin, and the ſad effects of it, and enabled to perform all duties acceptably, *Jer.* 31. 18. *I have heard Ephraim bemoaning himſelf*, &c. *I have ſurely heard*, i. e. hearing I have heard, heard attentively, ſo as to regard, *&c.*

2. This will make the ſoul patient under the greateſt affliction, and thankful for the leaſt mercy; glad with the woman of *Canaan*, for a Crum; taſte with the Church, a little Honey in an Ocean of Gall, *Lam.* 3. 22. *It is the Lords mercies we are not conſumed.*

3. Their Obedience will be higheſt, when their Condition is loweſt; and their hearts loweſt, when their condition in the world is higheſt.

4. This brokenneſs and Contrition will make the heart the only fit ſoyl for the Word of God to take root in, and bring forth thirty, ſixty, and a hundred fold. The hearts of the Corinthians were firſt tables of fleſh, then written upon by the ſpirit of God, and ſo declared to be the Epiſtle commendatory of Chriſt, *ſeen and read of all men*, 2 *Cor.* 3. 3.

5. I might here demonſtrate the vaſt odds betwixt that account God and the World make of a broken and contrite Heart.

But I will conclude all in a Uſe of Examination, whether our hearts and ſpirits were ever truly broken and contrite or no?

He

He that will fish for Souls, must bait his hook with the worm of Conscience, which as S. *Chrysostome* speaks, is Ἀμάρτυρος ἔλεγχος, an un-popular Tribunal. Now the office of Conscience is fourfold.

To know the Rule, συντήρησις 1.

To take notice of the Entity and Existence of our Actions, whether done, or not done with such and such circumstances, or without. 2.

To apply the Action to the Rule, and compare these two together, συνείδησις. 3.

To judge of the quality of the Action, according to the Rule, and of its agreeing, or disagreeing to it. This Act is called κρίσις, and is the last and perfectest act of reason, or of Conscience. 4. If this work of Conscience were throughly done, men would know and own their misery. It would take off their edge and mettle, if they did but seriously think, how directly their ways point towards eternal damnation. There is no man but will stoop under self conviction, and self judgement.

Ἑτοιμάσατε, *then* ('tis the Baptists word) *prepare the way of the Lord.*

Δοκιμάζετε, ('tis S. *Paul's* word) *Examine your selves*: yea, 'tis God's word, *Prov.* 17. 3. *The fining pot is for silver, and the furnace for gold, but God tryeth the hearts.* Δοκιμάζειν, (so the Septuagint renders it) The Allusion is to Goldsmiths, who try their Mettals by the Touchstone, and by Fire.

If

If you will not try your ſelves by the Touchſtone of the Word, God will try you by fire; by the fire of inward conviction, and outward affliction. Now Examination is not for Examination ſake, but τοῦ ἄλλο δοκιμάζειν is, that we may finde τὸ δόκιμον, and that is a broken and contrite Heart. To direct herein, I ſhall lay down two χεῖρες, or characters, by which we may make a certain judgement, whether our hearts and ſpirits are truly broken or contrite, or no.

Firſt, the qualities in them.

Secondly, the effects or conſequents of them.

1. The qualities in a broken contrite ſpirit, are theſe five.

1. It is Evangelical and Active. There is a brokenneſs and contrition, which is Natural and Legal.

Natural, Such was *Joſeph*'s weeping over his brethren, and S. *Aug.* weeping in reading the Hiſtory of *Dido*, before his converſion; which were not Acts of Grace, but of Nature.

Legal, Such was the inceſtuous *Corinthians*, who was almoſt ſwallowed up of ſorrow, 2 *Cor.* 2. 7. the ſinfulneſs of which ſorrow appears in two things; It keeps from Duty, it unfits for Duty: that like Paper too wet, which receives no writing. But the contrite heart is Evangelical (another *Iſaac*) a childe of promiſe; that growes not out of the bodies conſtitution and temperament, but out of the promiſe; *Ezek.* 36. 26. *I will take*

away

away the heart of ſtone, and I will give a heart of fleſh.

And as it is Evangelical, ſo it is Active. There is a Paſſive contrition, *dolor morbi*, a ſoreneſs, ſorrows and pangs that ſeize on us whether we will or no; but the brokenneſs here is deliberate, elective, active: For,

It is a grace ſeated in the heart, and making it willing to mourn and repent. 1.

It is a duty, and to be performed. *Rent your hearts, Plow up the fallow ground*, &c. 2.

It is a condition of the Covenant, and to be fulfill'd. *If my people which are called by my Name, ſhall humble themſelves, and pray*, &c. 2 *Chron.* 7. 14. 3.

A broken and contrite heart is tender and melting, yeelds to threatnings, melts under promiſes, 2 *Chr.* 34. 27. *Propterea quod emollitum eſt cor tuum, & humiliaſti te a facie Jehovah*, ſaith God to *Joſiah*. *Becauſe thy heart was tender, and thou didſt humble thy ſelf before God*, &c. There is a tenderneſs which ariſeth from the Natural ſympathy betwixt the heart and the eye, *Lam.* 3. 51. *My eye affects my heart*, &c. but this tenderneſs comes from Faith, which doth not only purifie, but mollifie the heart, by applying, Firſt, The Word of God, that hammer, arrow, fire. Secondly, The blood of Chriſt. Thirdly, The love of God. With this hammer it breaks; with this arrow it pierceth; with this fire it melts the heart, in this blood it diſſolves the Adamant, on this pillow it breaks the flint. Secondly.

Thirdly. A broken and contrite Heart, is of a quick ſenſe, and lively apprehenſion.

1. It diſcerns in the ſoul, *intima & minima*, the leaſt thing, and moſt ſecret. Ἐνθυμήσεις, & Ἐννοίαι, The firſt workings of our Underſtandings and apprehenſions; of our paſſions and affections, rendred in *Heb.* 5. 14. The *bones and marrow*, the thoughts and intents of the heart, the ſecrets of the belly. *Prov.* 20. *latentes ſenſus*, as *Druſius* ſpeaks.

2. It diſcerns in ſin, 1. Offence, 2. Diſhonour, 3. Unkindneſs, 4. Ingratitude. Offence and Diſhonour of God, Unkindneſs and Ingratitude againſt God. Hence *David*'s Contrition in *ver.* 3. *Againſt thee, thee only have I ſinned, and done this evil in thy ſight.* לְךָ לְבַדְּךָ *tibi, tibi ſoli*: Not only becauſe *David* a King, and his Crown Imperial, and ſo exempt from all Coercive and Vindicative power, and force of his Subjects, and only left to God's own judgement: But becauſe this was his greateſt grief, that he had ſinn'd againſt God, and ſuch a God as had been ſo good to him, 2 *Sam.* 7. 18, 19. and that this God ſhould ſo ſuffer in his ſin, 2 *Sam.* 12. 14. who only could pardon his ſin.

Fourthly. A broken and contrite Heart, is docible and flexible: Docible in the Underſtanding, and Flexible in the Will. That men are able to underſtand and will *aright*, this is of Pure nature, *ſtatus inſtitutus*, in which *anima eſt integra*. That the Underſtanding is indocible, and the Will inflexible, this

this is of corrupt nature, *ſtatus deſtitutus*, in which *anima eſt læſa, illuſa, illiſa. Læſa* in naturals, *illuſa* in morals, *illiſa*, bruiſed, beaten, broken in meerly ſpirituals and ſupernaturals. But that the Underſtanding is tractable and docible, and the Will flexible, this is of ſanctified nature, *Status reſtitutus*, and here *anima* is *rectificata*, here the Grace of God is *flexanima* and *Vorticordis* ('Tis St. *Aug.* word) it bores the ear, and bows the Soul. See this in the Converts, in the 2. *Acts* 37. *Men and Brethren what ſhall we do?* In St. *Paul Act.* 9. 6. *Lord what wouldeſt thou have me to do?* In the Jaylor *Act.* 16. 30. *Sirs, what muſt I do to be ſaved?* Theſe are not only *Verba ignorantia*, words of men at a loſs, how to get eaſe, but *verba docilitatis, & promptitudinis*, words of men whoſe ſpirits are broken and contrite, whoſe underſtandings are docible, and whoſe wills are flexible, ready to hear any Inſtruction, and to undertake any direction for Life and Salvation.

A broken contrite Heart, obediential reſigns up its ſelf into God's hands: For, it is a heart after his heart, that is ready to do or ſuffer πάντα τὰ θελήματα, all his Wills, The will of his Word, and the will of his works, of Precept and Providence. This was the caracter, God gives of *David.* 13. *Acts* 22. *I have found* David *the Son of* Jeſſe, *a man after my own heart, which ſhall fulfil all my wills,* πάντα τὰ θελήματά μου. Laſtly. L

II. Like melted Oar, it will run into his mould, and receive every lineament of it, *Rom.* 6. 17. You have received that form of Doctrine that was delivered to you, or rather εἰς ὃν παρεδόθητε τύπον διδαχῆς, into which you are delivered.

III. With *Abraham* it will come to God's foot. 41. *Es.* 2. come at his call. *Vocavit eum ad pedem ſuum*, calls him to his foot: *ut ſequeretur eum quocunque vellet eum ire, ut prompti, & morigeri famuli ſoleat, qui Domini veſtigia ſequuntur, tametſi incerti ſint quo ipſos ducant.* (ſo the *Cald. Paraph.*) that he might follow him whither ſoever he would have him go; follow him as a good ſervant his Maſter, (though he knows not whither) all his Saints come to his hand, and receive the Law from his mouth, *Deut.* 33. 3.

But Secondly, Try your ſelves, as by the Qualities in it, ſo by the Effects and Conſequents of it; which are theſe Four.

I. It will repreſs cenſoriouſneſs. A truly broken and Contrite heart is moſt ſenſible of its own ſin, knows moſt evil by it ſelf, judgeth its own ſin the greateſt, and its own ſtate the ſaddeſt, hath neither liſt, nor leiſure to cenſure others: as knowing that Cenſoriouſneſs is a complicated evil; that there is in it, Firſt, a Uſurpation of one of thoſe immediate Prerogatives of God, Glory, Vengeance, Judgment.

Secondly,

Secondly, Raſhneſs, Thirdly, uncharitableneſs, Fourthly, Scandal; 14. *Rom.* 13. *Let us not judge one another, but judge this rather, that no man put a ſtumbling block in his brothers way*, and therefore a ſin juſtly damnable, κείμα Ἔνδικον, *merito penas luens*, *Rom.* 3. 8.

St. *Paul* calls himſelf the leaſt of Saints, and greateſt of Sinners. The leaſt of Saints, 3. *Epheſ.* 8. *To me the leaſt of all Saints*, ἐλαχιστοτέρῳ, a Comparative made of a Superlative. *Minimiſſimo*, ſo *Eſtius*. The greateſt of Sinners, 1. *Tim.* 1. 5. πρῶτος ἐγώ, The very chief *ſigniferum peccatorem me confiteor*. I profeſs my ſelf ſo. He was not ſo, (ſaith St. *Aug.*) but ſeemed ſo to himſelf, and the reaſon is good, For he ſet his own ſins *in debita proximitate*, and ſo they appeared *in juſta magnitudine*, in a due diſtance, and they appeared in the juſt magnitude; but he looked at the ſins of others remotely, and ſo they loſt their proportion.

St. *Peter* before his fall, thought beſt of himſelf, and worſt of others. *Though all men ſhould forſake thee, yet will not I.* He fell by this cenſorious compariſon, and was ſo broken and bruiſed with his fall, that he durſt never after compare with others; much leſs prefer himſelf before others, or cenſure and reproach them.

In the 2. *c.* of *Acts* you have ſome of the Apoſtles Auditors ſcoffing in their faces, and cenſuring them at the 7. *ver.* for ſimple and illiterate

Galileans, at the 13. *verse* for drunkards; but no sooner (by the dint of the word) are their hearts broke, but they leave their censuring, and fall to beseeching, 37. *verse*, *Men and brethren what shall we do?* Words of great humility and reverence.

St. *Jerome* complained of a sort of men in his time that plac'd religion in sifting, censuring, and speaking evil of others, *Omnibus maledicere, bonæ conscientiæ officium putant.* This was an Epidemical disease in St. *Aug.* time, *Temerariis judiciis plena sunt omnia.* In brief, a censorious spirit is not a contrite spirit. A censorious man is another *Doeg*, *Dophi*, which the Hebrew Doctors thus interpret, *do duo pi os*, one that hath two tongues: To him God speaks, 50. *Psal.* 20. *Thou sits and speaks against thy brother, thou slandereſt thy own mothers son. Ponis probum, struis calumniam*, so *Vatab.* Thou strowest thy seat with censures, blowest them into thy neighbours ear, but 21. *v. Arguam te & ordinabo in oculis tuis quicquid feciſti*, I will reprove thee, and I will set all thy own faults in thy eies, *reſiſtam tibi in faciem*, so the Hebrew Text, and I will resist thee to thy face, hold thy eye upon them, till I have filled thee with conviction and fear. Consider this you that herein forget God, lest he tear you in pieces, when there is none to deliver; the Metaphor is taken from Lions that catch their prey, and tear it, out of whose jaw none can rescue.

A

A Broken Contrite heart, meekly and patiently submits to Gods afflicting hand for sin. Thus *David*, 2 *Sam.* 15 25. *Absalom* had stolen the hearts of all *Israel* into a rebellion against his Father; the conspiracy and insurrection was sudden and strong. In this storm you find no estuations of spirit, no invectives, no cursing his Stars, (the dirt of a foul heart) but he lies down at Gods feet, in a gracious poyze and evenness of soul; not knowing what God will do with him, whether he will take him up or tread upon him; weighs the events, but casts anchor here. *If I shall find favour, he will bring me back, and shew me both the Ark and the Tabernacle,* τὴν ἐπιστροφὴν, (Septuagint) the beauty and holiness of it. *But if he thus say, I have no delight in thee, here am I, let him do to me what seems good to him*: If the worst come that can, I am determined to submit to Gods hand, to resolve all events *Pro* and *Con*, and my self too, into his blessed will; though the issue seem not good to me, it is enough it seems good to him. II.

A stone in the fire will sooner flie in your face than melt; and an unbroken heart, sooner fret, rage, and blaspheme God, than submit to God: But a contrite spirit will say with the Church, *I will bear the indignation of the Lord, because I have sinned against him*; and with *David* here, 4. *v. Against thee, thee only have I sinned, and done*

this evil in thy sight, that thou mightest be justified, acquitted, glorified, by my confession. Justified, when thou speakest in the reproof of *Nathan*; and clear when thou judgest me, by sentencing my sin, and punishment for it; or, when thou art judged by others, who may think I am dealt too sharply with.

A Broken Contrite heart under Gods afflicting hand is like a box of Spicknard broken, or like sweet flowers pounced, many fragrant Graces spread, and give their spiced smels. The fire discovers Metals, whether good or bad; Tempests Trees, whether well rooted or no; and Afflictions our hearts, whether broken and contrite, or not.

III. A Broken and Contrite Spirit, will freely and fully recant and retract all its errors and sins. Confession is the genuine effect of Contrition. There is that holy Candor, and Ingenuity in a broken heart, that it will not keep in its sin, to save its credit, and so come under the curse. *Prov.* the 28. *verse* the 13. *He that hides his sin shall not prosper.*

Nimis perverse se amat, qui & alios vult errare, ut error suus lateat: He loves himself too perversly, that had rather that others should still wander, than his own strayings should be observed. The Saints of God have ever been of another mind.

mind. Hence *Moſes*'s Unbelief, *David*'s Blood-guiltineſs, *Jeremy*'s Impatience, *Jonah*'s Pettiſhneſs, *Paul*'s Perſecutions, are impartially recorded by their own Pens. Take holy *Job* for an Inſtance, who about to make a ſolemn Proteſtation of his Integrity; *Job* 31. (which is inſeperable from Contrition) he doth it by recanting and retracting his error and ſins, *v.* 33. *If I have covered my tranſgreſſion as* Adam, *by hiding mine iniquity in my boſom, &c.* Firſt he would not hide his ſins, I. *ut Adam, ut homines,* (ſo the *Arabick* verſion) *ut homo* (ſo *Arias Montanus.*) He would not hide them as *Adam*, who ſought a covering for his tranſgreſſion, *non quia nudus, ſed quia lapſus*; not becauſe he was naked, but becauſe he was faln. Nor as man, or as men, who uſe Palliations, Expoſitions, Evaſions: *Non quia nudi, ſed quia lapſi*; not becauſe they are innocent, but becauſe they are guilty.

He ſits on the Dunghil, opens his Ulcers, and II. Sores; freely and fully makes his confeſſion, ſtrongly imagine you heard him, *Job* 40. 4, 5. *Behold, I am vile; what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer; yea twice, but I will proceed no further.* Chap. 42. at the third verſe, *I uttered what I underſtood not*, at the 6. v. עלי אמאם *Idcirco, reprobabo quod male dixi*, ſo *Vatab.* tranſlates the Text. Where-

Wherefore I abhor my ſelf. Or, I will reprobate what I have ſinfully ſpoken. *Et reſcipiſcam*, I will repent; or, I will return to my ſelf, into the way whence I wandred. In this ſenſe *reſcipiſcere* is frequently uſed by *Tertullian* and *Lactantius* for Repentance. *Yea, I will repent*, ſaith *Job, in duſt and aſhes*. For, *priſco more, in pulvere & cinere ſedebat pœnitens* (ſo *Druſius*,) of old the Penitent ſo ſate; now, *Dicat unuſquique quod velit*, let every man ſpeak his pleaſure. I ſhall rather chooſe with *Adam*, *Moſes* and *Job*, *David*, *Solomon*, (who by his Book of *Eccleſiaſtes* hath teſtified his retractations to all the world) and *Manaſſes*, with *Jeremiah* and *Jonas*, *Matthew*, *Magdalen*, *Peter*, *Paul*, *Auguſtine*, *Jerom*, *Anſelm* and *Bernard*: I ſay, I ſhall rather chooſe, with all theſe bleſſed Saints, and broken veſſels of Election, *Confundi coram peccatoribus ſuper terram, quam confundi coram Sanctis Angelis in Cœlo, vel ubicunque Dominus voluerit, judicium ſuum demonſtrare*, by Confeſſion to be ſhamed before Sinners on earth, than to be confounded before all the holy Angels in Heaven, or before all the world at the day of Judgement. For be we well aſſured, that our iniquity will finde us out; yea, and the puniſhment too, *Numb.* 32. 23. נמצא *inveniet*, καταλάβῃ, Septuagint *apprehendet*. Our iniquity will diſcover us, and judgement will take hold on us, *Dabit is pœnas pro eo*.

But

But you will object, Such as thus retract, and recant their Errors and sin, build again what they have destroyed, and so make themselves Transgressors, as S. *Paul* speaks, 2 *Gal.* 18. *Object.*

I answer with S. *Aug. In ipsum Paulum primitus hoc diceretur.* This should first have been objected against S. *Paul* himself; for, *Gal.* 1. *ult.* it is said, *He which persecuted us in time past, now preacheth the faith which once he destroyed: And they glorified God in him.* Indeed, *Cum erubescit quisquam, de proprie iniquitate, & pœnitendo in melius commutatur.* When any shall take shame to themselves for their own sin, & repent, and reform; *Ista confusio adducet gratiam & gloriam.* This honest shame, shall bring them both grace and glory. For as he that hides his sin shall not prosper, so he that confesseth and forsaketh, them shall have mercy. I was an obstinate Papist, as any in *England* (said B. *Latimer*) in so much as when I commenced *Batchelor* in Divinity, my whole position ran against *Melanchon*'s Opinions. *Answ.*

To conclude then. *Irrideant nos fortes & potentes*, saith St. *Aug.* Let the 99 just persons, that need no repentance, laugh and scorn us; *Nos inopes & infirmi confitebimur tibi, &c.* We the poor of the flock, of contrite spirits, will confess our sins to thee, O Lord.

Once more, *Irridiant nos arrogantes, & nondum ſalubriter proſtrati, ego tamen confitebor tibi dedecora mea:* Let the arrogant, and ſuch as never had the grace of a broken and contrite heart, let ſuch deride me, ſaith *Aug.* I will, with *Lazarus* full of ſores, lie at the beautifull gate of that God, who is rich in mercy, and confeſs my fouleſt iniquities to thee, O my God.

Laſtly, *A broken contrite ſpirit* will be deeply affected, as with the act of ſin, the guilt, and the ſtain, ſo with the ſcandal of it. A ſcandal is a ſtone in the way, at which a man ſtumbles, fals, and receives hurt in his body. Scandalous ſins are ſuch as others ſtumble at, fall, and receive hurt by in their ſouls.

Sins are ſcandalous in reſpect of their { Manner and Matter.

In reſpect of the Manner, when committed deliberately, and preſumptuouſly.

In reſpect of the Matter, when they are committed *in materia gravi:* For all deliberate, preſumptuous ſins are in their Matter and Nature hainous.

In ſin there are four things conſiderable.

1. The Act. } { 3. The Stain.
2. The Guilt. } { 4. The Scandal.

The

The Act is quickly over; but the reſt have long lives.

The Guilt, that remains for ever, if not taken away by Repentance, and Faith in Chriſts bloud.

The Stain that continues when the guilt is pardoned. *Sanato vulnere manet cicatrix:* Though the wound be healed, yet the ſcar abides; as the infamy upon *Jeroboam*'s name, *That he made Iſrael to ſin.*

Laſtly, Though the Perſons of ſcandalous Sinners be gone long ſince, yet not the hurt daily done by their example.

It is a Queſtion in the Schools, Whether the damned have their greateſt puniſhment at firſt? Some have determined it negatively; and their Reaſon is, Becauſe they have not at their death finiſh'd all the miſchief they will do. For, when their bodies are in their graves, and their ſouls in Hell, their ſins are above ground, and live in the memory of men, and do daily miſchief, and will to the worlds end. Therefore as the hurt of their bad example encreaſeth, ſo doth their puniſhment.

Whether the pain of the damned be thus encreaſed, I know not: but ſure I am, mens ſins and ill examples may be above ground, and do hurt, when they themſelves are under ground, and turn'd to aſhes.

Wo then to the World because of offences, (saith our Saviour, *Matth.* 18. 7.) not passive offences, (saith the late Reverend *Hoard*) *i. e.* Actions which men stumble at (when they have no just cause, through their own ignorance, ill-affectedness, rashness, pride, or any like cause) for then wo would be to the very best men the earth bears; none being able to walk so accurately, blamelessly and wisely, as to avoid and prevent all captious exceptions, cavils and prejudices; no, not our Saviour himself, for his Disciples told him, *Mat.* 15. that the Pharisees were offended at him.

Our Lord, then means Active scandals, truly and properly given, such as carry that in their foreheads, which the Christian World, nay the Pagan world cannot choose but be offended at. Such are,

1. The late National *Oath* and *Covenant*, which is either leterally to be kept, (which I hope none dare say) or to be repented of, (which I hope all will say) One of the Horns of this *Dilemma* will Gore.
2. The killing of our late Soveraign Lord the King, not to be mentioned without abhorrency, nor forgotten without stupidity, *nihil funestius luctuosius nihil.*
3. The very scandalous offences in Life and Doctrine accompanying our late Rebel-

lions

lions and Schismatical courses, and our continued compliance, with the late Usurpations and Traytorous forces.

These are those evil deeds, by which we have given occasion to the enemies of God to Blaspheam. *Vide Christianos quid agunt & evidenter fieri potest, de ipso Christo sciri, quid doceat,* (thus the Pagans in *Salvian*;) See what the Christians do, and by that you, may easily know, what their Christ teacheth.

These are those horrid scandals, which live in the memories of men, and do daily mischeif: for,

1. Do they not serve mens turns for the justification of their sins?
2. Do they not fill their heads with hopes, that they shall do well enough, notwithstanding their seditions, conspiracies, and Rebellions, though they should put the Kingdom again into blood? seeing such men, who were reputed good, and are now believed to be in Heaven, were guilty of the same, and worse.

But that I may come to that which is *Verbum Dei.*

It was Propheſied by our Soveraign of glorious memory (*Christus Jehovæ*) to his Son, our now most Gracious King (*Miraculum Clementiæ*)

tiæ) Juſt, up to the higheſt example; but Merciful beyond example, in the 27. *Meditation* of his ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. That the moſt of all ſides (who have done amiſs) have done ſo, not out of malice, but miſ-information and miſ-underſtanding of things.

And (which is the Propheſie) that none will be more loyal and faithful to You or to Me, than thoſe ſubjects, who ſenſible of their own errors and our injuries, will feel in their ſouls, moſt vehement motives to repentance, and earneſt deſires to make ſome reparations for their former defects. Behold this day this Propheſie fulfilled; for, feeling in my ſoul moſt vehement motives to repentance, and earneſt deſires to make ſome reparations for my former defects; I have voluntarily taken hold of this ſolemn opportunity, having (here) neither Text nor terms put upon me, (as one of the greateſt mercies of my life, the advantage of grace, the fruit of the Spirit, *Nutus Dei*, Gods beckning me into this place) wherein to offer to him the Sacrifice of a *broken heart* and *contrite ſpirit*.

What was St. *Paul's* comfort after the confeſſion of his ſin, 1 *Cor.* 15. is mine, though not worthy to be called an Apoſtle, a ſubject of the Kings, a ſon of the Church (founded in *Prælacy*) from which Government this Nation received

ceived the everlasting Gospel, planted and watered with their blood, The blood of our learnedst and most religious Martyrs, *Cranmer* Arch-Bishop of *Canterbury*, *Ridley* Bishop of *London*, *Latimer* Bishop of *Worster*, *Hooper* Bishop of *Glocester*, *Ferrer* Bishop of St. *Davids*; these all dyed Protestant Bishops in opposition to popery. That is,

1. To all those Doctrines held by the modern Church of *Rome*, which are either contrary to the written word of God, or be superadded, as necessary points of Faith, to be of all Christians believed upon pain of damnation.

2. To all those superstitions used in the worship of God, which are either unlawful, as being contrary to Gods word, or being not contrary, and therefore arbitrary, and indifferent, are made essentials and imposed as necessary parts of worship. So Dr. *Sanderson* the late learned, loving and vigilant Bishop of *Lincoln*, of reverend memory. And Oh that my head were a fountain of tears to bewail our ingratitude, injustice, perjury, and Antichristianism, in covenanting against them! I say, that though unworthy to be called a subject of the Kings, a Son of the Church, Yet by the grace of God, I am, that I am, a Penitent, a Convert. And as a token of it, with St. *Paul* to make some compensation

penſation where I have done the wrong. I have herein laboured more abundantly than they all, who have alike offended. And not as pleaſing men, but God (Καρδιογνώστης) the ſearcher of hearts, I do here with that ſerioufneſs (as if I were immediately to appear before the Tribunal of Chriſt) make this threefold profeſſion of my judgment.

1. That the *Solemn League, and Covenant*, which I have taken, was, and could not be other than ſinfully taken by me, or any other; and continues ſo to all that have taken it, to be ſin to them, until they have renounced it. And therefore cannot but condemn my own, or any other of my brethrens repentance, whileſt we would ſeem to repent of other our offences againſt God, our Sovereign, and this Church, but hold faſt & defend ſtil that Covenant, which was and (as it is to be feared) is ſtill ſecretly meant as a common band of confederacy, and iniquity. And therefore do by theſe admoniſh all that are involved in this guilt with my ſelf, no longer to add impenitency unto their ſin, upon pretence of conſcience for that which ought to be renounced (as we tender our own and others ſouls ſafety) for conſcience ſake.

2. That I believe the killing our late Sovereign Lord the King was a moſt horrid murder,

and

and parricide, and the great ſhame of all them, and their religion, that acted in it, or towards it, or after approved it, by aſſiſting thereto, by any force or Councel, or preaching, or praying, or giving thanks: And therefore alſo cannot but condemn from my heart, all ſuch, who though not conſenting to killing, yet teach it lawful, for ſome ſubjects to reſiſt by force, fight againſt, impriſon, and forbid addreſſes unto their Liege-Lord and Sovereign. And particularly, I cannot but condemn that robbing of the King of the univerſal ſubjection and defence, due to his ſacred Majeſty, by ſuch equivocal ſwearing, that they will defend his Perſon in the defence of the true Religion, as it is mentioned in the late Covenant: And all theſe practices, and Doctrines, I do freely acknowledge to be more evidently and truly Popiſh, than any thing, which hath in the late Quarrels been objected to the Fathers and Sons of the Church of *England*.

3. That whereas I do acknowledge, that very often other ſcandalous offences in Life, and Doctrine are wont to accompany, ſuch Rebellious, and Schiſmatical courſes, and continued compliance, with all preſent Uſurpations, through all the time of Rebellions force; ſo as, that it needs God's infinite mercy to pardon,

and great charity from men, to believe any following profession of repentance; yet for as much as a sinner, hath no other way, or hope left of his Salvation, but such sincere and late repentance; I humbly crave pardon of God, and man for any offences, which I have given, and beseech all men to believe this my unfeigned Profession of Repentance.

For as much as Charity,

1. *Suffers long, and is Kind*, 1 Cor. 13. 4. χρηστεται, the word signifies a gentleness, & sweetness of manners: hence Christians in the purest times of the Church, were cal'd χρηστιανοι, for the loveliness of their conversation one towards another.
2. It doth not behave it self unseemly ουκ ἀσχημονεῖ, doth not bitterly disgrace another, is not transported by cruel passions.
3. Is not easily provoked παροξύνεται, fals not quickly into a sharp fit.
4. Rejoiceth not in iniquity, is not glad another hath done ill, that thereby he may be disgraced; but rejoiceth in, and with the Truth.
5. Bears all things, στέγει, as the Beam bears the Building, or as the word στέγειν signifies, covers faults with her large Mantle. *Non facile de quoquam desperat, quin ad meliorem*

rem

rem fungem venire poſſit; as the learned *Grotius* on the place; doth not eaſily deſpair of any, but that he may repent and be ſaved.

Laſtly, Believes all things; not all things ſimply, but (*credenda, & credibilia*, as *Paræus* ſpeaks) in other mens ſayings and doings believes the beſt.

As an Evidence of this Charity, In all humility I beſeech you, Men, Brethren, and (Right Reverend Father,) to join with me in Prayer, That *the God of Peace, that brought again from the dead our Lord Jeſus Chriſt, the great Shepheard of the Sheep, through the blood of the everlaſting Covenant would make us all perfect in every good work to do his will; working in us all, that which is well pleaſing in his ſight. And that in the multitude of his mercy he would forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe him, in newneſs of life, to the honour and glory of his Name, through Jeſus Chriſt; to whom, with the Father and the bleſſed Spirit, be all glory, Majeſty, Dominion, Power, and Adoration, both now, and for evermore.*

Hallelujah.

FINIS.